



THE TWO WORLDS.

Registered at the
G.P.O. as a Newspaper.

A Weekly Journal devoted to the PHENOMENA, PHILOSOPHY
and PROGRESS of **SPIRITUALISM**,
also to RELIGION IN GENERAL and to REFORM.

No. 1785—Vol. XXXV.

FRIDAY, JANUARY 27, 1922.

PRICE TWOPENCE.

MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd.
SUNDAY EVENING SERVICES at 6-30 p.m. in
AEOLIAN HALL, 135, New Bond Street, LONDON, W.

SUNDAY, JANUARY 29TH, MR. AND MRS. F. BRITTAIN.
Admission Free. Collection. Enquirers cordially invited
Doors open at 6 p.m. No admission after 6-40 p.m.

LONDON SPIRITUAL MISSION,
13, PEMBRIDGE PLACE, BAYSWATER, LONDON, W.

SUNDAY, JAN. 29TH, at 11, Miss V. BURTON.
At 6-30, Mr. ERNEST HUNT.

TUESDAY, JAN. 31ST, DUDLEY D'AUVERGNE WRIGHT,
Esq., R.S.C.S.

WIMBLEDON SPIRITUALIST MISSION,
BROADWAY HALL (THRO. PASSAGE BETWEEN 4 & 5 THE
BROADWAY).

SUNDAY, JANUARY 29TH, at 11, Miss L. GEORGE.
At 6-30, Mrs. A. DE BEAUREPAIRE.
WEDNESDAY, FEB. 1ST, at 3, HEALING CIRCLE. Treatment
from 4 to 5 per Mr. and Mrs. LEWIS.
At 7-30, Mrs. A. JAMRACH.
FRIDAY, FEB. 3RD, at 7-30, Mr. C. W. CHILD. Lecture on
"Palmistry—Hands and Horoscopes." Tickets 1s. each.

LEWISHAM SPIRITUALIST CHURCH,
LIMES HALL, LIMES GROVE, LEWISHAM (op. Electric Theatre)

SUNDAY, JAN. 29TH, at 11 and 7, Mr. G. W. SHARPE,
Address and Clairvoyance.
Every MONDAY, PUBLIC CIRCLE (Members only).
SATURDAY, FEB. 4TH, at 7-30, SOCIAL. Tickets 1s. 3d.
SUNDAY, FEB. 5TH, Mrs. A. BRITTAIN.

N. L. S. A.

GROVEDALE HALL, GROVEDALE RD., HIGHGATE TUBE STN

SUNDAY, JAN. 29TH, at 11, Mr. G. W. SHARPE.
At 7, Address and Clairvoyance.
WEDNESDAY, FEB. 1ST, at 8, Mr. & Mrs. E. J. PULHAM.
Every SATURDAY, at 7-30, WHIST DRIVE in aid of
Building Fund.
Every MONDAY, PUBLIC CIRCLE (Members only).
Lyceum every Sunday at 3.

SOUTH LONDON SPIRITUALIST MISSION,
LAUSANNE HALL, LAUSANNE ROAD, QUEEN'S ROAD,
PECKHAM, LONDON, S.E.

SUNDAY, JAN. 29TH, at 11-30, CIRCLE, doors closed 11-40.
At 7, Mrs. A. BODDINGTON, Address and Clairvoyance.
THURSDAY, FEB. 2ND, at 8-15, Mrs. A. JAMRACH.
SUNDAY, FEB. 5TH, at 7, Mr. H. BODDINGTON.
THURSDAY, FEB. 9TH, at 8-15, Mrs. E. NEVILLE.
SUNDAY, FEB. 12TH, at 7, Mrs. MARY GORDON.
Lyceum every Sunday at 3.

THE TRUTH OF SPIRITUALISM.

By "RITA," THE WELL-KNOWN NOVELIST.

Cloth 3s. 6d. Post free, 4s.

SALE SPIRITUALIST CHURCH SERVICES.

SUNDAY: 10-45, LYCEUM. AFTERNOON at 3. EVENING
at 6-30 and 8, at the TECHNICAL SCHOOL, SALE.

SUNDAY, JANUARY 29TH, Mr CHAMBERLAIN.
MONDAY EVENINGS, at 7-30, at HEREFORD ST. TEMPERANCE
HALL, DEVELOPING CIRCLE for MEMBERS ONLY.



**THE UNIVERSAL
BADGE OF SPIRITUALISM (Reg.)**
Oxydised and Blue Enamel Brooch or
Pendant, 3/- Bronze ditto, 5/6
Gold ditto, 36/- Sent post free, with
symbolical meaning on application to
MRS. MONTGOMERY IRVINE,
115, Ladbroke Grove, London, W.11.

PROVE THE TRUTH OF SPIRITUALISM IN YOUR OWN
HOME.

Try the "ALPHAGRAPH."

Only 5/9 post free (Colonies 6/9).

THE MOST SUCCESSFUL COMMUNICATOR ON THE MARKET
ALSO THE CHEAPEST.
A BOON TO INVESTIGATORS.

It combines in unique form both PLANCHETTE
and ALPHA-POINTER. Can be INSTANTLY
CHANGED from one to the other. The most simple yet
complete and convenient instrument ever brought before
the public at so small a price. LARGE SCALE of letters,
FIGURES, etc. FULL INSTRUCTIONS. SIMPLE. Testi-
monials from all parts of the country. SEND FOR ONE
TO-DAY AND TRY IT IN YOUR OWN FAMILY.

"RAYSAL" MANUFACTURING CO., 153, Duke Street,
Liverpool.

MORSE'S GALVO-PAD

IS WORTH ITS WEIGHT IN GOLD

to sufferers from Nervous Debility or from any kind of
Rheumatic, Neuralgic or Nervous disorder. It seldom fails
to banish pain which has defied every other form of treat-
ment, and it has cured, speedily and effectually, some of the
most stubborn cases of Lumbago, Neuritis, and Sciatica.

MORSE'S GALVO-PAD is a scientific invention which
gives an impetus to the springs of health by toning up and
strengthening the whole Nervous System. No drugs or
medicines. Simply a removable pad (with belt attachment)
to wear on the spine. Its energising and invigorating
properties are marvellous. Send us your waist measure-
ment, with P.O. 7/6 and we will despatch to you a

MORSE'S GALVO-PAD

by return of post, together with copies of some remarkable
testimonials. Head Office:

MORSE & TIPPLE, 170 Station Road, MARCH.

SPIRITUALISM AND RATIONALISM.

An Examination of Mr. Jos. McCabe.

By SIR ARTHUR CONAN DOYLE.

Paper Covers 1s. Post free, 1s. 2d.

THE TWO WORLDS OFFICE, MANCHESTER.

Important Notice.

PLEASE NOTE

Burchell's Change of Address :

2, Gardener Road & Brunswick Road,
MORECAMBE, W.E.

Business as usual under the Best Conditions.

BURCHELL'S Famous Six Golden Remedies,

WHICH BY ONE TRIAL WILL SPEAK FOR THEMSELVES.

- Burchell's Special Stomach and Liver Pills.
- Burchell's Wonderful Tic and Nerve Pills.
- Burchell's Special Indigestion Pills.
- Burchell's Special Cough and Bronchitis Pills.
- Burchell's Special Diuretic and Gravel Pills.
- Burchell's Special Rheumatic Pills.

They are not "Cure-Alls," but for the various complaints they are intended for will be found, as we affirm
"REAL GOLDEN REMEDIES."

Sold in Boxes, post free	1/4
Three Boxes, post free	3/6
Six Boxes, post free	6/-

Forming a Useful Medicine Chest for any Home.

In Burchell's Medicine and Pills

Are to be found the pure ingredients of the Finest Herbs, Roots and Barks, which tone up the Stomach, Liver and Blood, and make life worth living. Medicines are made up specially for every individual case, so that a remedy of the highest value is obtained. Every description of ailment taken in hand through the medium of correspondence, and carefully considered by sending a plain statement of the case, enclosing a stamped envelope for reply.

NO HOME SHOULD BE WITHOUT BURCHELL'S

Re-Embellisher for the Hair.

It Stops Falling, Thinning and Greying.

WILL WORK WONDERS IF GIVEN A FAIR TRIAL.

PRICE 1/9, 3/-, 5/- POST FREE.

CONVINCING TESTIMONIALS from North, South, East and West—London, Liverpool, Bradford, Burnley, Devon, Dewsbury, Bristol, Blackburn, and all over the Kingdom. What we have done for others can be done for you.

ALWAYS AT YOUR SERVICE.

NOTE THE ADDRESS—

J. & J. BURCHELL,
THE HERBAL SPECIALISTS,

2, Gardener Road & Brunswick Road,
MORECAMBE, W.E.

WHEN WRITING, MENTION THIS PAPER.

NEW YEAR GIFTS.

BOOKS MAKE EXCELLENT AND WELCOME PRESENTS

We have a splendid "Edition de Luxe" of HUTCHINSON'S "ARCANA OF SPIRITUALISM." Full Bound in Scarlet Calfskin, nicely tooled, gilt edges, neatly boxed. **ONE GUINEA**, postage 1s. This edition is strictly limited to 50 copies, and makes a handsome gift.

ELLA WHEELER WILCOX'S COLLECTED POEMS
Full Padded Morocco, gilt edged .. 11/3 post
Limp Morocco, coloured edges .. 8/6 post
Full Cloth 6/9 post

D. D. HOME : HIS LIFE AND MISSION
(Mrs. Home) 9/9 post

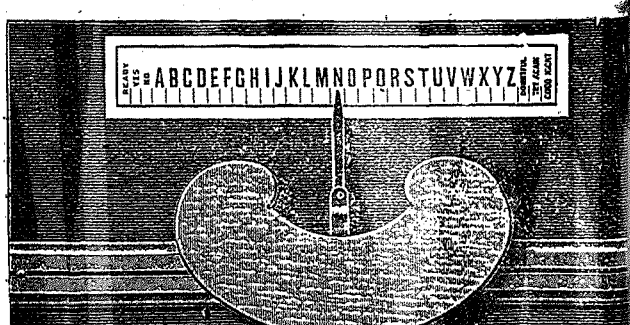
FROM THE UNCONSCIOUS TO THE CONSCIOUS. (Dr. GELEY, translated by STANLEY DE BRATH). Contains excellent plates of the stages of materialisation 18/3 post

THE WANDERINGS OF A SPIRITUALIST.
SIR ARTHUR CONAN DOYLE'S last book 13/3 post
MY PHILOSOPHY AND MY RELIGION
(RALPH WALDO TRINE) just out .. 5/2 post

RUINS OF EMPIRES (VOLNEY). A historical work 5/6 post
REAL GHOST STORIES (W. T. STEAD) .. 5/8 post

The Telepathic Spirit Communicator.

IS A REMARKABLY SUCCESSFUL MEANS FOR OBTAINING NAMES AND MESSAGES FROM SPIRIT PEOPLE.



By Royal Letters Patent. Beautifully polished. Made, and will last a Lifetime. Size, 11in. by 5in. Weight, 12 ozs.

FOREIGN POSTAGE EXTRA. WITH FULL INSTRUCTIONS.

Everyone possesses, to a certain extent, power of Psychic Force, which is used by spirit-friends to spell names and messages, with marvellous results.

Price 8/- Post Free.

THE TWO WORLDS OFFICE, MANCHESTER

GET YOUR OWN MESSAGES!

"Two Worlds" Planchette Board

FOR OBTAINING SPIRIT MESSAGES.
USEFUL FOR DEVELOPING THE POWER OF AUTOMATIC WRITING.

A well-finished, polished mahogany instrument with brass fittings.
SPECIALLY MADE TO OUR ORDER. GIVES GOOD RESULTS.

PRICE 7/6. POST FREE, 8/-.

THE TWO WORLDS OFFICE, MANCHESTER

The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1785—Vol. XXXV.

FRIDAY, JANUARY 27, 1922

PRICE TWOPENCE.

Original Poetry.

The Battle of Life.

"Arise, and let thy light shine."

'Tis not enough to gaze
Where sin and want are rife—
Go forth, thou coward soul,
Into the heated strife.

'Tis not enough to brood
O'er griefs that wait the morrow—
Arise, and turn to joy
Each low'ring cloud of sorrow.

'Tis not enough to weep
O'er darkness unredressed—
Shine with thy little light,
And Heaven will do the rest.

'Tis not enough to shrink
From Poverty's fierce might—
If rich, sell all thou hast;
If poor, then give thy mite.

'Tis not enough that thou
The Key of Knowledge win—
Ope wide the golden gate,
And let the erring in.

'Tis not enough to walk
In robes of spotless white—
Thy fellow creatures need
Garments as pure and bright.

'Tis not enough to bask
In warm and dazzling light—
Are not there yearning souls
Like unfed babes at night?

Arise, and do thy best,
Assured that God's "Well done!"
Will cheer thee in the fight,
And crown the victory won!

—E. P. PRENTICE.

The Implications of Spiritualism.

Stanley De Brath.

[CONTINUED FROM LAST WEEK.]

III.—WHAT ARE THE FACTS?

DR. WALLACE'S view of evolution sketched in the last issue was suggested to him by the experiments and searches recorded in his book, "Miracles and Modern Spiritualism" (1874), before alluded to. These researches are as thorough as we should expect from a careful and weighing biological evidence. Starting from profound disbelief, and, as he tells us in the preface, holding advanced liberal and philosophical opinions, he early lost all capacity of being affected in my judgments either by clerical influence or religious prejudice," and was at length convinced by the facts.

All his experiments have since been repeated in one or another many times, not in Britain only, but in parts of the world. The psychic facts are world-wide, and it is very remarkable that the supernormal occurrences

should be alike in all countries. This outpouring of psychic power is not sought by men; it comes uninvited and often unwelcomed. The moral teaching is everywhere substantially the same, differences of creed and nationality notwithstanding. This is manifest in the large number of journals dealing specially with psychic matters. The official report of the International Bureau of Spiritism (registered at the League of Nations under I.I.B.4.) gives these as 147. In North America, 14; South America, 62; England and Scotland, 6; Holland, 4; Belgium, 3; Spain and Portugal, 6; Italy, 5; Switzerland, 2; India, 2; Australia and New Zealand, 2; Czecho-Slovakia, 3. There are others, 147 in all.

At the Congress of Psychical Research held at Copenhagen, August 26th to September 2nd, 1921, attended by men of science from eleven countries, it was universally admitted that the phenomena are genuine and inexplicable by physical and biological science as at present officially taught. Professor Charles Richet, an authority of the highest rank on physiology, in his letter to the Congress, reminds his hearers that the first to study the phenomena scientifically were Sir William Crookes and F. W. H. Myers.

These phenomena fall naturally into two great groups:

(a) The Objective, where some mechanical effect is produced, e.g., materialisations, telekinesis (movement of objects without mechanical contact), psychic photography, and certain classes of hauntings (poltergeist). These afford incontrovertible proofs of reality, but perhaps do not at first sight seem necessarily to involve the presence of unseen intelligences.

(b) The Subjective, where the effects produced are of a mental order, e.g., clairvoyance, crystal vision, psychometry, lucidity (prophecy), healing and automatism. These afford definite proofs of supernormal powers, either of the incarnate soul or of its incarnate state.

These two classes shade into one another; many materialisations present the features of deceased persons, nearly all spontaneous apparitions do, and some of the latter show proofs of objectivity, though most are probably subjective, taking place in the mind of the percipient, even though representing actual distant facts afterwards confirmed. Some crystal visions are visible to all persons present, and not to the sayer alone, as is usually the case. Many physical phenomena such as those recorded by Dr. Crawford are intermixed with "messages" and "communications" from invisible intelligences. The general classification is, however, valid, and it is convenient to study under (a) the physical effects, and under (b) the intelligent effects separately.

MATERIALISATIONS.

In the extraordinarily perfect materialisations of "Katie" by the mediumship of Miss Florence Cook, repeated many times and recorded in his book, "Researches in the Phenomena of Spiritualism" (page 106), Sir William Crookes says:—

"Katie now said she thought she should be able this time to show herself and Miss Cook together. I was to turn the gas out and then come with my phosphorus lamp into the room now used as a cabinet. This I did, having previously asked a friend who is skilful at shorthand to take down any statement I might make when in the cabinet, knowing the importance attaching to first impressions, and not wishing to leave more to memory than necessary. His notes are now before me.

"I went cautiously into the room, it being dark, and felt about for Miss Cook. I found her crouching on the floor. Kneeling down I let air enter the lamp, and by it

light I saw the young lady dressed in black velvet, as she had been in the early part of the evening, and to all appearance perfectly senseless. She did not move when I took her hand and held the light quite close to her face, but continued quietly breathing. Raising the lamp, I looked around and saw Katie standing close behind Miss Cook. She was robed in flowing white drapery as we had seen her previously during the seance. Holding one of Miss Cook's hands in mine and still kneeling, I passed the lamp up and down so as to illuminate Katie's whole figure."

The two forms were afterwards photographed together (page 109), but Katie is seated in front of Miss Cook's head. It is really superfluous to note that the seances were in Sir William's own house and that Miss Cook was searched before the seances, which were witnessed by seven persons besides Sir William himself. The most remarkable feature of the whole case is the ability of the materialised form to speak and act apparently independently.

There have been many less perfect materialisations, some of which I have myself seen. My evidence will not add credibility to Crookes' testimony, but there is one point of difference that is worth recording—the recognition of two of the faces. When quite sceptical on all spiritist phenomena I saw, in 1889, the materialised face of a brother seven years deceased and that of a lady formerly well-known to me in India, which country she never left. The seances at which this took place were at Gipsy Hill in the private house of a Mrs. Campbell, the medium being Cecil Husk, then nearly blind. I was entirely unknown to the medium or to any of the circle, having only just presented the letter of introduction to my hostess.

Crookes' tests were entirely directed to proving the objectivity of the materialisation. He did not, apparently, make any endeavour to discover the means by which the event occurred. This has invariably been the case with all experiments with other mediums. The phenomena seemed so astounding that naturally even those who saw it could scarcely believe it real.

Of late years, however, the experiments have been directed more to the discovery of the psychic mechanism. Fraud or illusion have been ruled out (1) by having the medium completely undressed and putting her into a close-fitting black garment sewn up the back and at the wrists, by seating her in a small framed cabinet lined with black stuff just large enough for her chair, and placing it in the midst of a lighted laboratory; (2) by having simultaneously several competent witnesses of the phenomena, two of whom separately held the hands of the medium outside the curtain that closed the front of the cabinet during the whole course of materialisation.

Experiments on these lines have been carried out by Professor Richet, Madame Bisson, Dr. Geley, and Dr. von Schrenck-Notzing. Medical examinations of the medium before and after the seances were made in the two latter cases, in the last case with the most extreme minuteness. The results of these experiments are given in great detail in the works named below* and it would far exceed the present limits to reproduce any of them here. Nor is it worth while to answer the objections, often very absurd, by persons who were not present at the experiments. Those of Dr. Geley in particular were witnessed, he says, by over a hundred men of science, chiefly physicians, none of whom have impugned their genuineness.

Briefly, the experiments show that persons of special constitution, technically called "mediums," in trance induced hypnotically or otherwise, externalise a visible emanation which grows under the eyes of the spectators into definite human forms, ranging from hands, faces and heads to the complete human shape, sometimes of normal size, sometimes miniatures. The externalised substance has received the name of "ectoplasm," a non-committal

term from the Greek ectos (outside), and plasma (a formed).

The chief characteristics of the ectoplasm are as follows:

It may be black, grey, or (more usually) vaporous, liquid, viscous, or even solid; it seems alive, it grows while under observation from small form to full size, into organic forms which, to sight and touch, are indistinguishable from ordinary hands and heads. Hands grasp, the mouth and eyes move and show expression, they are tangible, feeling like flesh, bones and hair. Materialisation is complete; they are sometimes impenetrable, flat, or more remarkable still, are occasionally reproductions of printed portraits; when they are touched the medium shows strong reflex action. They redissolve into the substance from which they were generated, which is absorbed into the medium's body. They seem sensitive to light, but it would appear from later experiments that this sensitiveness resides not in the ectoplasm so much as in the medium; if the medium is protected from the light the ectoplasmic forms can be photographed by flash and have even been produced in full daylight as described.

In Madame Bisson's paper read before the Copenhagen Congress, supported by the certificates of the experimenters, in these experiments a small nude figure 8 inches high was formed in a mass of ectoplasm on the hands of one of the experimenters in full daylight could move as if fully alive, and altered the position of its members at request. A few moments later its size was reduced by two inches before reabsorption.

Small portions of the ectoplasm have been detached with consent of the medium, and have been analysed, the result that the substance has been shown to consist of at least 50 per cent. water, the rest being an albumen accompanied by fat globules and many leucocytes. Analysis was conducted in the bacteriological laboratory of the Museum of Industry and Agriculture at Warsaw by its chief, Dr. Dombrowski, and also by Dr. Schrenck-Notzing at Munich (*Revue Metapsychique*, No. 6. April 1921).

The complete objectivity of these forms has been shown not only by sight and touch, but by taking them out of them in paraffin wax. The experiments were conducted with rigid precautions in the laboratory of the Paris Institute by Professor C. Richet, Dr. Geley, and another experienced observer. Subdued red light was used. A mass of melted paraffin wax, tinted blue, and for further verification, impregnated with cholesterin (which admits of a chemical test) was provided.

The materialised hands were dipped in the wax, withdrawn, re-dipped until a "glove" was formed, which the hands were freed by dematerialisation. The wax poured into the moulds showed hands with complete skin markings, adult in appearance, but considerably smaller than natural size. Full particulars are given in the 5th bulletin of the Institute dated June, 1921.

From this it is evident that there exists a form of living substance from which the transitory human form is produced without the conscious will either of the entranced subject or of the experimenters. Repeated experiments have shown that no efforts or suggestions have any effect in originating the emission of the ectoplasm, though once formed it may respond to requests.

But the forms arise apart from any will or desire of the experimenters and in obedience to a direction which is as yet unfathomed.

Dr. Geley draws a parallel between this phenomenon and that which takes place in the chrysalis of insects. The chrysalis the organs of the larva are almost completely dissolved into a white emulsion with a very large proportion of leucocytes (white corpuscles), only the nerve and some traces of the digestive tract remain. In this pulp an entirely new set of organs adapted to the life takes form, with a wonderful complexity of beautiful structure of which the larva shows no trace whatever. There is, therefore, an energy that moulds the organism into a new form, for no movement, whether of atoms or cells, can take place without expenditure of energy. It is a directed energy, for the archetypal idea of the butterfly, moth, or beetle exists prior to the development.

* "Les Phenomenes dits de Materialisation." Mme. J. A. Bisson (Alcan, Paris). "Etudes sur les Materialisations de la Villa Carmen." Prof. Charles Richet. "From the Unconscious to the Conscious." Dr. G. Geley. Translated by the present writer (Collins, 1920, 17/6). "Phenomena of Materialisation." Dr. von Schrenck-Notzing. Translated by Dr. Fournier d'Albe.

the insect. The parallel to the ectoplasmic form is, the main difference being the time of production and duration. In both cases there is a directed energy. At the end of a mass of close reasoning he concludes that "matter is ideo-plastic." He continues:—

"What is the full meaning of this word? It means a modelling of living matter by an Idea. The notion of ideo-plasticity forced upon us by the facts is of enormous importance. The Idea is no longer a product of matter. On the contrary it is the Idea that moulds matter and gives form and attributes to it. In other words, matter—the unique substance—is resolved by final analysis into a superior dynamism that conditions it, and this dynamism is itself dependent on the Idea.

"This is nothing less than the complete reversal of materialist philosophy . . . the formations materialised in mediumistic seances arise from the same biological process as normal birth. They are neither more nor miraculous or supernatural; they are equally so. The ideo-plastic miracle makes the heads, the face, the organs, the tissues, and the entire organism of the medium at the expense of the maternal body or the hands, face, or the entire organs of a materialisation." (From "Unconscious to the Conscious" page 67).

"This conclusion is the outcome of much careful analysis—that it is impossible to reproduce here; the gist of it being that alike in the chrysalis, the bird's egg, and the animal ovum, all the various kinds of physiological tissue are produced from one formless substance.

[TO BE CONTINUED].

Scientific Spiritualism.

Life After Death Discussed at a Gillingham Meeting.

Those people who were absent on a recent Sunday in the 'Oddfellows' Hall, Vicarage-road, Gillingham, missed an intellectual treat, whatever their private convictions on the subject of life after death. Mr. Richard Boddington (President of the London District Council of the Spiritualists' National Union) delivered a cultured and thoughtful address before the members of the local Society, Mr. Booth occupying the chair.

After two thousand years of teaching and preaching on the subject of a possible life after death, after appeals made without number to the emotions, the time had at last come, said the lecturer, for an appeal to reason also, to this transcendent question, whether man lives after death, needed a more solid foundation for belief than that of tradition, promise, or hope. The idea of immortality was not born in books, nor framed by the mouth of a priest, but ebbed and flowed for all time, and would continue to do so as long as the lips of Love should kiss the lips of death.

The answer to the question whether man lived after death must satisfy both the intellect and the aspiration, and Spiritualism stood on a basis of bed-rock fact, so that all the religions of the world became obsolete and forgotten, Spiritualism, out of the knowledge in its possession, could reconstruct religion on a stronger basis than ever. The world lost divine revelation seventeen hundred years when the early Christians forgot their first love among the flesh pots of Rome, and, having forgotten, lost touch with the basic truths of their own philosophy. Men had, of course, to fall back upon theories for things they could not understand; they resorted to suggestions of miracles of a Virgin Birth, but the sum total of general theology was as far asunder as the poles from the true simplicity of Christian teaching.

It had been held that man (and, incidentally, woman) was a soul, which a lapse from some little Bethel or other plunged into perdition. Modern Spiritualism affirmed that man was a living soul, a part of the Oversoul of the Universe, which is God. The attributes of the soul were immortality (not personality, for the person changed here and there), and intelligence.

Intelligence was the supreme principle in the Universe, the attribute of Deity in Excelsis. It was the underlying

factor at the back of causation, whether absolute in God or relative in man. Since a principle needed a vehicle for expression, in the human mind lay the organ of the soul, and the mind, being the seat of thought, will, love and hope, was essential to man, the person living in the house; and while none would belittle the magnificent powers of the brain, the brain was but the perishable vehicle for the mind.

We had been taught that every atom of our bodies changed each five years or so, brain included, yet most people could recall events of early youth more clearly than those of later life. With brain tissue entirely renewed periodically, what, then, asked the lecturer, held the memory? In the spiritual nature of man lay the persistent factor which could withstand all change. The senses of taste, smell, sight and hearing might be destroyed, but the same individual remained, albeit, a spirit in prison. So we had a definition of man which would stand the test by psychologist, philosopher or surgeon.

The speaker traced the growth of science from the classification of the elements, gases and metals, the X-ray invention, to the discovery of the electron, and the ultimate vindication of those early derided Spiritualistic ideas, in the approach to the unseen, for, though none would deny the existence of the atom and of the electron, yet no scientist had seen either. It was of these that the spiritual body was composed, but contacting it on a more rapidly vibrating plane, an analogy being thought, and its less rapid vehicle, speech. The medium and the seer were simply those whose spiritual senses were developed, so that they could contact the spiritual plane.

This was all in law. The "miracle" outraged human understanding; ignorance constituted the genesis of every miracle. Every effect had an adequate cause, if we could only trace it, and nothing operated outside the governance of law. Death was an orderly step in life—the natural, harmonious removal of the tenant within the walls, a state of change, but not a change of state.

Men, women, and children were the same creatures the day after their death that they were in life; they were simply born to that world as they had been to this. Many a soul passing over, had been called by those standing by "unconscious," and eighteen hundred years of theology had only landed us at that point, that we thus mistook the most supremely conscious moment of existence, when the clutch of the physical upon the spiritual, slowly relaxing, the departing soul met and saw the friends who had preceded it to the spirit world. Man's chances did not stop at death; whatever his conduct here, opportunity for repentance would be given, for sooner or later the soul must return pure and holy to its God.—"CHATHAM AND GILLINGHAM NEWS."

FAREWELL TO MR. HORACE LEAF.—A large gathering is expected on Monday, January 30th, at Mortimer Hall, when London Spiritualists are to entertain Mr. and Mrs. Leaf prior to their departure for Australia, where Mr. Leaf is to carry out a lecture tour. Tickets for this farewell Social and Dance have been selling well, and a pleasant evening is assured. Those who cannot attend are invited to contribute to a presentation which it is hoped to be able to make to Mr. Leaf. Particulars of the Social will be found in our advertising columns.

MR. C. H. STOCKWELL.—Mr. Horace Leaf, writing in appreciation of the life of Mr. Stockwell, whose interment we reported in our last issue, says: "There was nothing selfish in his generous nature. He lived only for the good he could do. SERVICE was the keynote of his religion. Mr. Stockwell was a well-known man in the life of Hampton Hill. He was for some years a District Councillor, an active member of the Labour Party, and a prominent member of the local branch of the Sons of Temperance. He was also formerly a trustee of the Congregational Church until he became a Spiritualist. He laboured hard for the Kingston Spiritualist Church, severing his connection only to commence another Society in an outlying district, where the need had become apparent. His passing is a loss to the Movement, though his support from behind the veil will doubtless be keenly active and helpful. His example lives after him."

The Passing of Matter Through Matter.

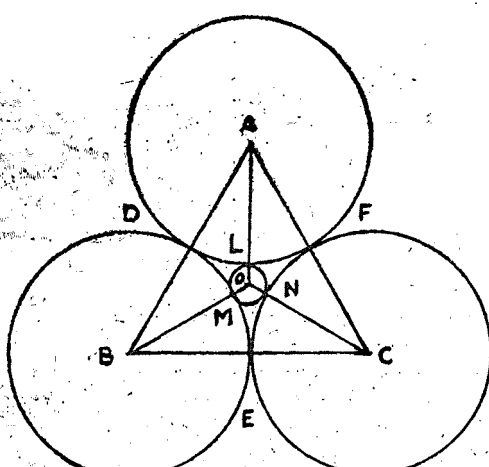
J. H. Haigh.

AMONG the phenomena connected with the seance-room, there is one that is more directly opposed to our cultured earth senses than perhaps any other, i.e., the bringing of flowers, etc., into the room under certified conditions which leave no loophole for their intrusion, conditions from which it is deduced that the flowers have been passed actually through the solid wall.

Those who have not witnessed this, even though they accept the good faith of the fortunate ones, question "how can this be true?" The answers given are vague, and built entirely upon supposition, as of necessity they must be, seeing that the manipulation of the forces of causation and the manifestation of effects are in different spheres, or in different ranges of comprehension.

There is one explanation, however, which deserves consideration, viz.: It is claimed that the material of this—the physical plane—is, in comparison with the material of the next—the astral plane—coarse and porous, and that this condition allows of a flow of astral matter through the pores of the physical. Further, it is suggested that the materials of different planes are to each other in their ultimate condition as the powers of some fraction or ratio. The favourite ratio is as one is to seven. In this case the series is $\frac{1}{7}$, $\frac{1}{49}$, $\frac{1}{343}$, etc.

In the following it is assumed that the ultimate particles of all spheres are spherical, and, within any particular sphere, uniform. There is no value given to the particles, i.e., it is immaterial whether they are considered as actual material or as whirling centres of force bounded by ether.



NOTE TO READER.—Insert line OE

Let the three spheres about the centres A, B, C, contact each other in points D, E, F, and the central sphere in L, M, N.

Let AB, BC, CA, be straight lines joining their centres. Then triangle ABC is equilateral; and angles at A, B, C are each equal to 60° .

Bisect angles at A, B, C by straight lines AO, BO, CO. These will meet in O, and $AO = BO = CO$, passing through LMN respectively. Produce AO to meet BC in a point. (This operation not shown in the diagram.) This point is E, the middle point of BC, and angle AEB = angle AEC = 90° .

In triangle OEC, $\frac{EC}{OC} = \cos$, angle OCE = $\cos 30^\circ = .86603$.

$\therefore OC = \frac{EC}{.86603} = 1.15469$, when $EC = 1$.

$\therefore NC = 1$, and $NO = .15469$.

(NC) is radius of sphere C. (NO) is radius of sphere O.

The Volume of a sphere is $\frac{4}{3} \pi r^3$

\therefore Volume of sphere C = $\frac{4}{3} \pi \times 1^3$

And Volume of Sphere O = $\frac{4}{3} \pi \times .15469^3$

VOLUME OF SPHERE O = $\frac{4}{3} \pi \times (.15469)^3$

VOLUME OF SPHERE C = $\frac{4}{3} \pi \times (1)^3$

= $\frac{4}{3} \pi \times (.15469)^3$

= $.0037$.

= $\frac{1}{270}$.

I suggest that the foregoing be viewed in the light of the law governing the expansion of gases, "Charles' Law," which decrees that "the volume of a given mass of gas kept at a constant pressure increases or decreases by a definite fraction of its amount at 0° for each degree of rise or 'fall' in temperature."

This fraction is called the "co-efficient of expansion" of the gas. Its value is .00366, or about $\frac{1}{273}$. If the discrepancy of the values arrived at be adjusted, i.e., for .00366 we read .0037 as being the co-efficient of expansion of gases, then consider a supposed case where a volume of gas is cooled to -270° . If this were possible, and the law held good down to this temperature, the volume of the gas would be reduced to zero, for $1 - \frac{270}{273} = 1 - 1 = 0$. The entire annihilation suggested would be an absurdity to be explained away by any known law. If we accept for the moment that conditions exist where uniform penetration of material is possible, a real and definite value can be assigned to zero, which would not convey to us the mass of gas had been destroyed, but that the limit of the efficiency of our coarse-grained earthly gauges had been reached, and that the gas in its reduced volume, i.e., $\frac{1}{273}$ of the initial volume, may be contained in or pass through any one of the myriad pores of the compressing vessel and become a unit of a new grade of material responding normally at the uniform pressure of which it is a product.

An objection may be raised: "That full application of the law is impossible, that temperature may be lowered to a great degree, but that a decrease to -270° is impossible."

The work in a scientist's laboratory must be wonderfully interesting as, one by one, little by little, nature's secrets are wrested from her, but just conceive of the material scientist in his immeasurable laboratory—nature—bringing into manifestation the secrets for which man is seeking. Is there not, in that workshop, the power and wisdom to make man's recognised impossibility easy of accomplishment? From the foregoing it may be stated that:

1.—The material of the different spheres is graded by volume.

2.—This grading is in the ratio of 1:270.

3.—The zero volume of one sphere is the unit volume of the next.

4.—Both volumes respond to the same law, and mingle without opposition to one from the other.

If this be granted, then there is laid the foundation for all psycho-physical phenomena: materialism, table lifting, spirit photography, psychic rods, the passing of flowers through solid walls.

[NOTE.—The line OE is omitted from our diagram but readers may draw it as a continuation of AO.]

WHEN man is born he literally contains the principles of the entire animal kingdom, any one of which can be developed within him.

RESIDENTS of Eltham, S.E., will be pleased to hear that a new Society is to be opened to supply the wants of the district. The opening meeting will be held at the Hall, Co-operative Rooms, on Sunday, January 27, when the speakers will be Mr. and Mrs. Brownjohn.

Spirit Photography.

THERE was a fairly large attendance at the limelight lantern lecture on "Spirit Photography" given in the Buxton Town Hall, on Wednesday evening, by Mr. Ernest W. Oaten, Editor of THE TWO WORLDS, under the presidency of Mr. Kent. Mr. F. R. Fowler manipulated the lantern.

The chairman, in introducing the lecturer, announced that he was an avowed Spiritualist, and was not ashamed of it. He had given some twenty-six years to the investigation of the subject, and claimed to know something about it from a scientific standpoint. Spiritualism had, he said, advanced by leaps and bounds within the last generation, although there were, perhaps, few who would admit as much. That evening they would enjoy the privilege of seeing spirit photographs, so-called, which he claimed went to prove that those who had passed over were with us, and, given proper conditions, could converse with us and reveal themselves to us as men and women—those whom we had loved and lost for a short space of time.

Before proceeding with the lecture proper, Mr. Oaten said he had long ago dismissed from his mind all about the supernatural. There could be no supernatural, although there might be what was called supernormal, and the perplexing phenomena of to-day would presently be explained as easily as anything in every-day life. He claimed that the photographs he was about to show were obtained under conditions which did not permit of any description of fraud. He sincerely believed that within the next fifty years the taking of photographs of deceased persons would be as natural as the ordinary process was in every-day life.

The lecturer then proceeded to show on the screen a large number of wonderful pictures, some of which possessed local interest from the fact that they were produced under the superintendence of the late Mr. Wm. Walker, former president of the Buxton Camera Club.

The usual votes of thanks were passed at the close of the lecture.—"BUXTON ADVERTISER."

After a Year's Interval.

Mr. H. J. Osborn on Tour.

IT has been a great pleasure, after an absence abroad of a year, to resume platform work at home, and I have had some most satisfactory meetings over a wide field—with my own London Central Society, of course, and also at Wimbledon, Grovedale, Tottenham, Pembroke Place, etc., in London; and as far afield as Southampton, Winchester, Worthing, Brighton and St. Leonard's on the South coast; the Rhondda Valleys in the west; Peterborough, Lincoln and Gt. Yarmouth in the east; Sheffield, Burnley, Blackburn, Colne, Brierfield, Nelson in the north; and Glasgow and Edinburgh in Scotland.

Nearly thirty of these meetings have been in the form of one or other of my special lantern lectures, and in many instances the great interest shown in spirit photography and supernormal pictures has proved the widespread public demand for precise knowledge, and has justified the enterprise and energy with which, generally, the meetings have been arranged. Many places have found that it pays, in terms of public appreciation, to do a good thing well. I found, in fact, the same sort of keen investigating interest was so marked a feature of Canadian and American meetings, where these phases of the subject were new and novel.

Not lanterning only, however, but large audiences were followed with evident keenness, philosophic andpository lectures.

It has been gratifying to observe a real desire, in numerous instances, to reach out to a wider public; and wherever this has been done, by means of a good hall, adequate publicity, and presenting the work as something worth while, the best results have followed. The contrary could only be expected where only the commonplace rules of everything is made too cheap.

Some near friends have been added to a list of choice ones, and many renewals of delightful intercourse enjoyed with old ones.

The determination and earnestness of many workers is an inspiration, and on all hands there was a harvest to gather by sound methods and devoted work.—H.J.O.

Messages by Morse Code.

Verification Desired.

I WOULD be very much obliged if you will publish the following in your paper in view of furthering proof of spirit return; also to verify as personal proof. The following has been given to us from the other side by the Morse Signalling Code, through the mediumship of Miss Taylor, of Bury, in our home circle. These particulars have been supplied by a spirit friend who made himself known on Thursday evening, January 12th, and asked us to publish them for verification. His name is Richard Weaver. He was born at Asterby, Shropshire, on June 25th, 1827. Commenced work in eighth year at a colliery. He had a good God-fearing mother, but a drunken father, and he early followed his father's footsteps, and became a pugilist, gambler, poacher and drunkard. Became converted at 25 years of age. Later became a local preacher.

Was a leader in a Methodist Revival about the middle of last century. Passed over, Easter, 1896, and suffered very much with epilepsy. "A great sinner saved by grace."

We are asked to make the above sentence clear, as it will be convincing proof for anyone who knew him. If any readers can help verify this, I shall be much obliged.

We obtain most of our messages by the Morse Code, and on Sunday, December 18th, at Radcliffe Spiritualist Church, we had a good proof through the same medium, who was taking the services. Not only a personal message given the same way, but also a Latin phrase, "Cogito Ergo Sum." It is unknown to us, as none of us know Latin. I would also like to state that the medium, Miss Taylor, has no knowledge whatever of the Morse Code.

On behalf of our home-circle,
2, Powell-street, Bury, Lancs. L. G. CURRINGTON,

London District Council Annual Dance.

THE London District Council of the S.N.U. held its annual conversazione and dance at Holborn Hall, on Tuesday, January 17th. As usual this very popular event was a great success, and the officials are to be heartily congratulated. Mr. Richard Boddington, the President, made an excellent host, and in between the dances took advantage of the opportunity for the exchange of greetings with many old friends. Mrs. Alice Jamrach (vice-president), Mrs. G. M. Ensor (hon. sec.), and Mr. Horace Nuthall (hon. treasurer) all had a prominent share in making the evening pass pleasantly. Special thanks are due to the members of the band who volunteered their services. They were Miss L. Ensor (piano), Mr. A. J. Ensor (violin), and Mr. J. A. Ensor (cello).

Large contingents were present from Spiritualist Societies at Highgate, Walthamstow, Ilford, Ealing, Wimbledon, Brixton, Clapham, Hackney, Bayswater and Finchley, etc.

Amongst so large a gathering it is difficult to mention all the prominent workers who attended, but among them were Mr. R. Boddington, Mr. H. Boddington, Mrs. Alice Jamrach, Mrs. G. M. Ensor, Mr. Horace Nuthall, Mr. and Mrs. Horace Leaf, Mrs. Neville, Mrs. Clempson, Mrs. Kingstone, Mrs. Hadley, Mrs. Brownjohn, Mrs. Maunders, Mrs. Podmore, Mrs. Stuart, Mrs. Clements, Mrs. Sutton, Mr. Leslie Curnow, Mr. Frank Ball, Mr. G. T. Brown (Gt. Yarmouth), Mr. Percy Smythe, Mr. Marriott, Mr. and Mrs. M. Clegg, and Mr. W. F. Smith. Mr. T. W. Pitman ably carried out his duties as M.C.

A SELFISH person cannot be made to see justice. That which is untrue and unjust, if in his favour, becomes to him truth and justice.

FOUNDED NOVEMBER 18th, 1887.

THE TWO WORLDS

THE PEOPLE'S POPULAR SPIRITUAL PAPER.
PRICE TWOPENCE. POSTAGE ONE PENNY.

ISSUED EVERY WEEK BY
THE TWO WORLDS PUBLISHING COMPANY LIMITED
AS ITS REGISTERED OFFICE,
18, CORPORATION STREET, MANCHESTER.
WHERE ALL BUSINESS COMMUNICATIONS SHOULD BE ADDRESSED.

SUBSCRIPTION RATES TO ALL PARTS OF THE WORLD.
One year, 12s. Six Months, 6s. 6d. Three Months, 3s. 6d., post free

Editor and Secretary ERNEST W. OATER.
To whom all communications should be addressed.
Cheques and Drafts should be crossed "The Two Worlds Publishing Company Limited."
Bankers: The Union Bank of Manchester Limited (Corn Exchange Branch).

"THE TWO WORLDS" CAN BE OBTAINED OF ALL NEWSAGENTS.

The Editor will not undertake to be responsible for any rejected MSS., nor to return any Contribution unaccompanied by a stamped and directed envelope.

FRIDAY, JANUARY 27th, 1922.

"The Vanishing Clergy."

SUCH is the title of a Jeremiad from the pen of Rev F. S. Myers (who has gained some little notoriety by his opposition to Spiritualism), which recently appeared in the "Daily Dispatch." Mr. Myers points out that the annual wastage amongst the clergy by resignation, death, etc., is 2,000, whilst the candidates for ordination number about 160. We may be asked what interest the matter has for us? We can only answer that we believe that Spiritualism has been deliberately brought into being by wise councils in the invisible world to rehabilitate and re-establish true religion on the solid basis of direct and conscious contact between men on earth and the spiritual leaders of the spiritual worlds. Convinced as we are that the future of religion rests with the enlightened Spiritualist, we are persuaded that anything connected with the spiritual well-being of man is of moment to us.

It is of primary importance that the spiritual ideals inspired from a higher life shall be expressed through the chosen representatives of that life, for it must not be forgotten that God uses men on every plane of being as the vehicles of his manifestation and revelation. If the representative vehicles of spiritual power are lacking, then it will follow that the revelation itself must suffer. It is a matter of primary importance that the spiritual worlds shall have their full quota of human servants and vehicles of expression.

Mr. Myers endeavours to analyse the causes of the decreasing number of clergy, and finds them two-fold. Firstly, he puts "the intellectual unsettlement which prevails with regard to religion, due in large measure to the late war, which has transformed . . . religion into dubious postulates." Secondly, he refers to clerical poverty as another reason for such decrease. One point he overlooks, e.g., there should be some correspondence between the dwindling numbers of the clergy and the falling off in church members, and we think that probably the decreasing clergy roll is only keeping pace with the decreasing adherents of the church. For many years the chief duty of the clergy has appeared to be the nursing and teaching of those within the pale of the church, rather than the winning of adherents from outside. It has rather been the parson's care to minister to and nurse the "saved" than seek the "sinner."

The compulsory education of the masses, such as it is, is tending towards a condition where men are doing their own thinking instead of expecting the parson to do it for them. They are inclining to the mental attitude expressed in the words, "You scholars give us facts; we are quite as well able to analyse them and deduce their philosophical and religious import as you are." The mass of men are recognising that the ecclesiastical structure of theology is a gigantic pile of speculative thought reared upon a tiny and historically buried foundation, even the very stones of which are crumbling. Religious systems

may be reared on historical foundations, but the principles of religion relate neither to the past or future but are ever-present and eternal verities, and the "Unchanging One" is as generous to present-day generations as was to semi-barbaric tribes 2,000 or 4,000 years ago.

Throughout the history of religion, however, runs a tradition which has many facts to support it, that the gods choose their own representatives. The gods of God are called of God. The churches, too, recognise the fact, and the phrase "a call to another field of service" is a common and pregnant phrase amongst them. The life of the average man to-day is lived on a basis of service for cash. It is a convenient but by no means an ideal standard, and the generality of men experience difficulty when they find that the "call of God" is generally based on the same material and fiscal grounds as are man's improvements.

We strongly hold that the wise ones of the life who are God's ministrants to mankind are and will be quite capable of calling and directing their own service, and we believe that the spread of modern mediumship is but a change of form in the call which has gone out to all. We shall, of course, be told that the majority of mediumists are crude, uneducated people, without culture, refinement, or scholastic training. What of it—so were the apostles, but that did not prevent eleven of them doing the work for which they were chosen. To-day the church gives us a cultured ministry. A high educational standard has been set, many of its divines have been brilliant intellects who have brought scholarship, dignity and wisdom to the office. We candidly confess that we wish all Spiritualist mediums conformed to a standard of education which enabled them to present their case in the most convincing and attractive form. We like to see our dinner served on white linen cloth, and tasteful china, we like to use a balanced and clean cutlery. It pleases us to see a beautiful flowers giving charm and artistic counterpoint to the board. But we should be overcome with disgust if in the presence of all these things there was NOTHING TO EAT.

Whilst education and culture are valuable in enabling a spiritual teacher to present his case, it must, nevertheless, not be overlooked that all the education the world can give is of no value unless there be an indication that the chosen one IS a spiritual teacher. Cold intellectuality is a poor substitute for spiritual insight and divine fire. True religion is that we occasionally get a Wilberforce, in whom both intellect and inspiration are united, but as long as inspiration, divine revelation and spiritual stimulus are the requisites of the "chosen of God," so long will conformity to merely earthly standards be unsatisfactory.

Further, when the standard set up for the church embraces the preaching and teaching of doctrines which violate the conscience of educated and enlightened men, it must follow that sincere and honest souls will shrink from ordination. Mr. Myers is right when he says that the church has changed religion, and the man in the street unconsciously holds the opinion that the average clergyman does not believe what he preaches. Many of them confess it. Such sacerdotal humbug as immaculate conceptions, virgin births, seven day creations, atonement by proxy, resurrection of the body, etc., etc., based as many of them are on pagan myths, are incompatible with modern thought.

Even attempts to reconcile the differences between the new and old by giving these ideas new interpretation, postulating them as symbols of occult truths, are looked upon by thinking men as mere apologetics and dissimulation. Honest men with large vision and a knowledge of the rudiments of science cannot conscientiously profess themselves to doctrines which are out of date, it is not that they should be, and we think if one man above others should have an opportunity to be honest, it should be the priest of God.

On the one hand, we have dogmatic theology driven men away from spiritual ministry; on the other hand the indifference of the public starves them out, whilst observation shows that in the majority of cases there is no divine call to holy orders by the powers operating from within. The average farm labourer could as well be called on God to his vocation as the average clergyman.

It is this factor which is determining the success of spiritualism. The spirit world chooses its ministers—they do not conform to earthly or ecclesiastical standards, but they are getting the work done and winning the world to the Cause. Jesus himself chose the spirit method rather than the Church's methods. The priest may wring his hands at this deplorable (?) fact as did the ancient Jewish Church, but he is powerless.

If the Church would save itself and its ministry, let it abandon both the methods and standards of medieval priestcraft, abandon, too, its puerile and untenable theology, and become what it professes to be, the vehicle of expression for the living spirit of divine revelation.

CURRENT TOPICS.

Another
Journalistic
Trick.

MR. FILSON YOUNG has a long article in the "Saturday Review" concerning a trumpet seance at which he recently was a sitter. After this one seance Mr. Young appears to consider himself quite qualified to pass an opinion on Spiritualism. Those who desire to believe have no difficulty in deceiving themselves, whilst those who have no such desire find it easy to come to an opposite conclusion. Even the medium is credited with self-deception entailing no conscious act of fraud. Mr. Young tells us that he, with the trained ear of a musician, had no difficulty in detecting a similarity of inflection between the voices of "David"—a young Glasgow fellow killed in the war (sic!) and "Jock," a Lancashire soldier, and the medium. This gives a Spiritualist the key to the whole position. Every experienced sitter knows that where psychic power is weak, the manifestations tend to show the salient features of the medium's personality, whilst when the power is full, there is an increased corresponding independence of the manifesting personality.

Suspicion
based on
ignorance
of Laws.

MR. YOUNG tells us that during the seance he took hold of the trumpet and felt that the opposite end of the trumpet was "let go" by someone who had been holding it, and he infers that this was suspicious, whilst later he lifted it out of the circle when the manifestations ceased. This is, of course, what we should expect. There is, as the psychic student well knows, an actual contact at all times between the medium and the trumpet. The "psychic rods" of Crawford's experiment link the medium with the levitated object—we have SEEN them in the case of levitations in the presence of the Thomas Brothers—a tambourine seven feet from the medium was linked to the medium by a dark shadowy band, whilst at the Goligher circle we have seen the rods taking fresh grips of the table accompanied by a "sucking" sound. The fact, therefore, that the trumpet was "let go" is what we should expect, whilst the fact that phenomena ceased when the trumpet was outside the circle only means that it was beyond the reach of the rod which could not be located by the operators.

the Swallow
doesn't Make
Summer.

WE can only repeat what we originally said concerning the early experiences of Mr. James Douglas, that we question the wisdom of introducing beginners to dark seances. Such folk are always bewildered, and their powers of observation are confused by the unusual darkness, and we do not hesitate to say that the unaccustomed conditions have caused Mr. Young's imagination to apply interpretations of simple facts which could be swept away if a series of seances were held and the power in one or two of them were at the maximum. Nothing seems to have been overlooked; viz., the evidence of the value of the conversations.

the R.C.
Church and its
Authority.

REV. FATHER THURSTON, S.J., is on the warpath again, this time at Norwich. This Jesuit priest made one clear admission—"it is possible for men to have communication with departed spirits, but it is not right to attempt it through unauthorised channels." There's the whole point. It restricts the power

of the priest to twist and bend all spiritual truth to his own profit and power. We should like to know whence the Church derived its authority to tinker with Divine Revelation, and we have no hesitation in answering our own question. Such authority is self-established. Councils of bishops set up by Constantine and other politicians abrogated to themselves, and for purely material purposes, the rights of censorship of spiritual truth. Such authority has necessitated continuous rebellion in the interests of freedom and progress, and is condemned by experience. Let us cry with a loud voice, "Hands off!" Let there be no veil between mankind and its common Father. Priestcraft has drenched the world with blood, lit the fires of the martyr, invented all the machinery of the torture chamber, enslaved man by refusing him the use of the God-given gift of reason in religion, and made him the puppet of a privileged faction. Full liberty and freedom of thought could do no more to imprison man's mentality. The priest has oppressed us through the ages. The world has been blessed by the prophet—not the priest.

Striking Admissions.

FATHER THURSTON admits the existence of the phenomena, for he says, "No one can reject the mass of evidence which proves these things," but he warns his hearers that such communication puts us in touch with human spirits no further advanced than when they went over. Of course, he doesn't tell us that much depends on the period which has elapsed since they passed over, and ignores the other fact that many great souls who have recently passed may be well worth while communing with. Spiritualism has never claimed to contact us with super-human spirits. Such claims are left to the churches, and in the nature of the case, are unprovable. On the whole, however, Father Thurston's attitude is much milder than formerly. Perhaps he is learning wisdom.

A Provost's Opinions.

FROM Aberdeen comes a wild tirade from the lips of Provost Erskine Hill, who tells us that, "All the practices of necromancy were forbidden in the scriptures, and had always been condemned by the Church of Christ. These practices were positively sinful, and constituted a terrible danger to the mental and spiritual faculties of man. Over and over again people who had adopted these means had been brought to moral ruin. We are so used to this kind of wild assertion that we are getting to regard it as a compliment. It is at least a commentary on our success, and merely tells us that the narrow-minded theologian, regarding Spiritualism as a strong and healthy rival to his obsolete theology, is very much annoyed with us."

South Manchester: Annual Meeting.

THE annual meeting and election of officers of the above Society was held on Monday, Jan. 16th, 1922, Mrs. Eastwood, the President, in the chair. After the opening exercises Mr. Hamer (vice-president) called upon Mr. W. E. Bentley to present to Mrs. Eastwood a framed photograph of the committee of the Society, including herself, subscribed for by the committee as a recognition of her conduct of the business of the Society during her last two years' presidency. Mrs. Eastwood suitably thanked the donors.

The minutes of the previous meeting having been passed, Mr. Hamer assumed the chair whilst special motions to honour the President were considered. Madame Trotter proposed that in view of Mrs. Eastwood's retirement from the Presidency of the Society, and in view of her 24 years' continuous labours, she be appointed co-trustee for life, with the power and privileges attached thereto, and a voice in all matters concerning the church and Lyceum. Mr. Herring (trustee) having signified his assent, the motion was seconded by Mrs. Long, supported by Mr. Knight, and carried unanimously.

Mr. Hamer proposed that Mrs. Eastwood be appointed to the Hon. Life Presidency of the Society with the privileges attaching to the position in the activities of church, Lyceum and its integral sections. Seconded by Mr. Knight, supported by Mrs. Forrest, and carried unanimously.

Mrs. Eastwood heartily thanked the members for the honour conferred upon her, and expressed her appreciation of their thought and confidence.

The balance sheet and auditors' report showed pleasing progress and were adopted.

The election of officers resulted as follows: Co-Trustee and Hon. Life President, Mrs. Eastwood; President, Mr. J. Hamer; vice-president, Mrs. Forrest; financial secretary, Mrs. M. Lamb; cor. secretary, Miss L. Eastwood; librarian, Mrs. Long; auditors, Miss Carruthers and Mr. Pollard; committee, Messrs. Roberts, Bentley, Haggarth, Hope, Pollard, Quinn and Johnson, and Miss Clarke.

The meeting was a harmonious and happy one, and augurs well for future success.

The Ambassador.

W. George Wheeler, L.P.I.

JOHN BANDON was addressing an audience in Hyde Park, and attracting considerable attention.

Bandon was a striking looking young man, with a massive head and a somewhat heavy build of body. He had a powerful lion-like voice, magnetic, deep set eyes under overhanging brows, and an almost bald pate. His discourses all centred around the Millennium, although even the Millennium lost its colossal import in the colossal wonder of wonders, John Bandon.

Bandon was the Ambassador of Divinity, the fore-runner of the Mighty One who should rule and reign on the earth for a thousand years. Bandon was at once a wise man and a fool, a fine orator and a consummate jack-ass, a king of men and a lunatic at large.

Bandon's brain was abnormal, the Fear Centres decidedly so. This did not affect him on the platform, for he forgot his audience in his subject; it affected him in regard to himself. He feared that he, the ambassador of Heaven, would suffer outrage or assassination. Therefore he was armed.

Bandon was an exceptionally fine speaker, and held a large audience spell-bound. As the address approached its finality it centred wholly around himself. The Millennial King faded before the majestic presence of the ambassador, John Bandon. The intellect submerged in eloquence, and the ego passed beyond all limitations.

At last the crowd became exasperated, the discourse broken by contemptuous laughter, sarcastic wit, and cruel irony. There were murmurs of "As mad as a hatter," "Raving lunatic," "Conceited jackass." Finally the meeting was broken up, and Bandon found himself hustled by a hostile mob.

Bandon feared for himself. He fired his revolver, then struck out recklessly with his cudgel. There was a scene of wild confusion, and several people were injured. The police arrived, and Bandon was taken into custody.

A pleasing incident had occurred in connection with the affair. A child got into the crush and was in danger of being trampled to death. It found itself at the feet of the ruthless orator. Bandon did not knock the child over or push it aside. He lifted it almost tenderly out of the danger zone, forced back the crowd, and gave it in charge of a kindly-looking woman.

Bandon duly appeared before the magistrate, was put back for medical examination, and finally certified as insane. He was sent to the county asylum.

It happened that Bandon had entrusted a good deal of money to his friend, Gilbert Grey, who, hearing of the unfortunate fate of his eccentric acquaintance, arranged for a transfer to a private asylum. Here Brandon showed signs of improvement.

Grey, with wife and child, came one day to the establishment. He left mother and baby in a private sitting-room while he himself visited the patient. The child, however, eluded its mother's notice and toddled off in search of its father.

When Grey saw Ronnie, he took the boy in his arms, chatting merrily with Bandon. The mite prattled prettily, and Bandon kindly responded, the latter appearing normal and natural. Grey noticed this, and arranged for the patient to see Ronnie and other children from time to time.

The move was an excellent one, and a vast improvement took place in the man's behaviour and disposition.

Gilbert Grey persuaded Bandon to enter the Phrenological Palace for an educational course. Bandon had been opposed to phrenology, as some years previous a professor of that science had given a delineation against him. This professor had described Bandon as possessing extremely large self-esteem, spirituality, combativeness, cautiousness, which was, of course, a correct statement.

After Bandon had been nine months at the palace he was fully restored to the normal. His mental and spiritual faculties manifested themselves harmoniously and he was liberated.

Bandon became a gifted and honourable citizen, for many years a J.P., and very greatly respected.

CORRESPONDENCE.

THE BRITTEN MEMORIAL.

SIR,—On behalf of the trustees, I beg to gratefully acknowledge the following donations to the Memorial Fund: Moss Side Progressive Lyceum Church, 7s.; "Wishers," Halifax, 6s.; Mr. J. Osmer, Poole (3rd contribution), 10s.; A. and M. E. Heaton, Shawforth, £1.

A great opportunity is presented to all Spiritualists to help on the progress of the Movement by sending a contribution to enable the trustees to claim the £1000 offered by Mr. Hervey Carter for the attainment of the objects of the Memorial, viz., the establishment of a permanent centre and headquarters of Spiritualism in Manchester that will be a source of energy that will carry the gospel of spiritual truth into the thousands of places where it has not yet penetrated. All gifts will be fully acknowledged by A. W. ORR, Hon. Sec., 2, Wilmington Gardens, Eastbourne.

S.N.U. FUND OF BENEVOLENCE.

SIR,—In sending the December report, I wish to express my thanks to Societies and friends for their help. You will be pleased to know that we have again received over three hundred pounds—£323. Is it not splendid? I wish the friends and Societies and Lyceums to try to read in this note of sincere gratitude all I would say on behalf of the dear old workers. They watch with interest these reports, they tell me. Do you would kind friends, at this, knowing it will make all the difference to their future prospects, being sure that for another year they are safe from the Workhouse. Think what it means to them.

I wish to thank, along with others, Mrs. Chan (Leeds) for her effort in selling bookmarks for the fund and Miss Hesp (Leeds), Mr. Edwin Spencer (Glasgow), Mrs. Pickles for the sale of photographs on behalf of old workers, and any others. In fact, to all who give their services without fees on the Sunday collection week taken, and you, Mr. Editor, for the special appeal reports. I must not forget friends who make collections at their weekly circles. With loving thoughts to you gratefully yours, MARY A. STAIR, Hon. Sec.

INCOME FOR DECEMBER.

PRIVATE DONATIONS: Mrs. Entwistle, 10s.; A. Wilkinson, 5s.; Mr. and Mrs. Smith (Hull), £1 2s. 6d.; Nixon, £1 1s.; A Friend, Madras, £2; G. T. Lang, £3 2s.; Mr. and Mrs. Waddington, £2; Mr. and Mrs. Peters, 10s.; Mr. Frank's postcards, 2s. 6d.; A Friend, E. W. Oaten, £1; A Few Friends, Batley, 7s.; Mrs. C. stown, £1; Mr. and Mrs. A. Summersgill, 10s.; H. Marsden, 3s. 6d.; Mrs. Walters, Home Circle, £1.

SOCIETIES: West Hartlepool, Whitley-st., £1; Ring, £6 6s.; Huddersfield, Ramsden-st., £2 2s.; Arm, £12 10s.; Mansfield, £2; Marylebone Association, £10 10s.; Hull, Holborn Hall, £1 1s.; Hanley, £1; Chesterfield, £2 16s. 6d.; Rishton, £1; Burnley, Hamme, st., £1 10s.; Mexboro' Church, £1; Stockport, Progress, £1 3s.; Saltley, £1 1s.; Quarmby, £1; Bristol, First Ch, £4 9s. 4d.; Doncaster, Wood-st., £1; Rotherham, £1 3s.; York, £1 5s.; South Shields, Fowler-st., 2s.; Chester, Lyceum, £1; Northampton, £1; Glasgow Association, £5 5s.; Belfast Association, £2.

REPORTS OF SOCIETARY WORK

1.—Ordinary Reports, to ensure insertion, must be sent to accounts of Sunday meetings only, and must not exceed 40 words in length. Use post cards. Reports must reach us by first post on Tuesday morning. Reports of after-circles are excluded.

2.—Prospective Announcements, not exceeding 24 words, may be added to Reports if accompanied by six penny stamps. Longer notices must appear in our advertisement columns.

3.—Special Reports, to ensure insertion same week, must reach this office by first post on Tuesday morning. 150 words are allowed free; all beyond are charged for at the rate of 2d. per line.

4.—IMPORTANT. No Special or Ordinary Reports on Sundays and will be inserted. In all cases where the address of a meeting-place does not appear in a Society report, it will be found in the Platform Guide.

SPECIAL REPORTS.

150 words are inserted free. Above that number a charge of 2d. per line is made. Send stamps with report.

DARLSTON.

THE above Society held their third annual tea and social on Thursday, Jan. 12th, in the Council Schools, Forsett-rd., when upwards of 200 members and friends sat down to tea. For the social, the room was packed. Miss G. Smith, of Wolverhampton, Mr. B. Wilkes, Mr. J. Wilkes, Mr. J. Cooper, Mr. W. Knowles, Mr. H. Brown, Miss M. Thomas, the Lyceum children, Mrs. Parker, and Mr. R. Villas gave musical recitals, etc., which were all appreciated. This was followed by dancing and games. Our thanks are due to all who endeavoured to make it a great success, not forgetting our ever-working secretary, Mrs. Thomas.

PLYMOUTH: STONEHOUSE.

ON Friday, Jan. 13th, Mrs. J. Dennis, President of the Stonehouse Spiritualist Church, entertained her officers and committee and workers to a tea and social at the Oddfellows' Hall, Union-street, Plymouth. Over a hundred were present. After tea the following assisted: Pianoforte selections by Mrs. Toward, who also accompanied her daughter in the shadow dances and monologues. Songs by Misses Coleman, Baker, Wheeler, Harris, Freeman, Endicotte and Mansfield. Messrs. Prout and Nash gave concertina selections; Mr. H. Lee, cornet solos; Master Barbery. Mr. Merrifield occupied the chair and also gave a very encouraging address to the workers. Mrs. Dennis responded, thanking all for their co-operation. Mrs. Summers won the cake.

KIRKCALDY.

THE third annual social and dance was held in the Pioneer Hall, Friday, Jan. 13th, and considering the "flu" being very prevalent in the town, and the heavy fall of snow, the attendance was good.

The tables were tastefully laid out with a grand variety of cakes, etc. Mr. Neil Seath, President, occupied the chair and was accompanied by a few well-known workers.

Quite a surprise was sprung on Mr. S. Hendry, late President, and Mrs. Taylor, late secretary, the early pioneers of the Movement in Kirkcaldy, by our presenting Mr. Hendry with a beautiful leather attache case and a dressing case, and Mrs. Taylor with a pretty pouchette. In handing over the presents, Mr. Seath referred in most glowing terms to the great assistance rendered by such good and earnest workers. Mr. Hendry, in suitable words, replied for Mrs. Taylor and himself.

A grand musical programme was well sustained. Excellent music was provided by the Red Orchestra. Throughout the evening Mr. Brodie

proved an efficient pianist. A most happy meeting ended with the usual vote of thanks. Great praise is due to Mr. Harrison, who acted as M.C.

MEETINGS HELD ON SUNDAY,
JANUARY 22nd, 1922.

BARRY, Atlantic Hall. — Mrs. Bewick, of Cardiff, gave an address on "Inspiration and revelation," followed by clairvoyance.

BARROW-IN-FURNESS, Dalkeith-st. — Mrs. E. Green, of Manchester, gave a trance address on "The power of inspiration," which was thoroughly enjoyed by an attentive audience. All clairvoyance was recognised.

BIRMINGHAM, Balsall Heath. — Mrs. Brookes gave an address to a good audience.

BRISTOL, United. — Mr. W. E. Jones, speaker and demonstrator, occupied the platform. Mr. Taylor presided.

Dighton Hall: Addresses by Mr. J. Woodland, of Cardiff. Miss Yates presided and gave clairvoyance.

Clifton: Miss Mary Mills gave the address. The members' communion circle followed.

CARDIFF, Queen-st. — Mr. A. Clayton (Nottingham) occupied the platform and the audience was a large one. Mr. F. W. Northam presided.

CHELLENHAM. — Mr. and Mrs. Goddard took the evening service. The subject for address was "Is Spiritualism antagonistic to the Bible and church's teaching?" Clairvoyance followed to good audience.

DERBY, Forrester-st. — Opening of new organ. Mr. D. Smith (Derby) gave addresses and clairvoyance. In the evening the service commenced with a grand organ recital by Mr. Martin. Solos were rendered by Misses Thomas, Porter and Millis.

EXETER, Market Hall. — Mr. N. Waterfield, of Plymouth, discoursed on "Worship: its aims and purpose" and "Spiritualism: its source and purpose." Clairvoyance by Mrs. M. A. Grainger. Hall full.

HIRST. — Mr. Baldwinson, of Whitley, gave an address on "God's family."

LONDON. — E.L.S.A.: Mr. F. Stidston spoke on "Doubt."

Fulham: Morning, circle. Evening, Mr. H. Boddington gave an address. — PROS.: Sunday next, at 7, Mr. H. LEAF. Thursday, Feb. 2nd, at 8, Miss GEORGE.

Little Ilford: Mr. Lund gave an address, and Mrs. Lund followed with clairvoyance.

London Spiritual Mission: Morning, Dr. W. J. Vanstone spoke on "Christ, Krishna and the Lotus." Evening, Mrs. Gladys Davies spoke on "The reconstruction of a shattered world."

Manor Park: Mr. Mead conducted the healing service in the morning. Lyceum held usual session in the afternoon. Mr. Mead gave address and Mr. Wills gave clairvoyance in the evening.

S.L.S.M.: Morning, circle conducted by Mrs. Still. Evening, Mr. E. Hunt gave an address.

LOUGHBOROUGH. — Mr. T. Humphries conducted the services and gave clairvoyance.

MEXBORO'. — Mrs. Roddis, of Rotherham, gave an address in the evening on "God in man." This was followed by clairvoyance.

NEWPORT, MON. — Mr. Pritchard, of Bristol, gave the address. Mrs. G. Thomas gave clairvoyance.

NORTHAMPTON. — Meetings conducted by Mrs. Stanley, of Kettering. Her addresses were much enjoyed, and all the clairvoyant descriptions were all recognised. We are progressing, and new members are taking an active interest in the truth of spirit return.

PLYMOUTH, Stonehouse. — Meetings conducted by Mr. H. Lee. Soloist,

Miss Coleman. Address by Mr. Bevan James, of Elberton. Clairvoyance by Mr. J. Dennis.

PORTSMOUTH, Temple. — Addresses on "The divine handiwork" and "Appearances" were given by Mr. C. Tayler Gwinn, and clairvoyant descriptions at each service were given by Mrs. Hayward.

WEST MELTON. — Mr. J. Kenning, of Mexboro', took for his lecture, "Spiritualism: its teachings and its aims." Highly appreciated, and food for thought.

SOCIETY ADVERTISEMENTS.

South Manchester Spiritualist Church
PRINCESS HALL, MOSS SIDE.

SUNDAY, JAN. 29TH, at 2-30, LYCEUM.
At 6-30 and 8-15, Mr. GILLING.
MONDAY, at 8-15, Members' Developing Class, Mrs. EASTWOOD.
TUESDAY, at 8-15, Public Developing Circle, Mrs. FORREST.
THURSDAY, at 3 and 8-15, Mrs. SHAKESHAFT.

Manchester Central Spiritualist Church
ONWARD HALL, 207, DEANS GATE.

SUNDAY, at 6-30.
JAN. 29.—Circle for Members Only.
FEB. 5.—MR. W. G. HIBBINS, at ARDWICK PICTURE PALACE.
" 12.—Circle for Members only.
" 19.—MRS. RUTH DARBY.

Manchester Society of Spiritualists,
38, MASKELL STREET, ARDWICK.

SUNDAY, JAN. 29TH, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30 and 8-10, Mrs. SPENCER.
MONDAY, at 8, Mr. W. JAMES.
WEDNESDAY, at 3 and 8, Mrs. ROBERTS.
FEB. 5TH, at 6-30, at the PICTURE PALACE, ARDWICK GREEN, Mr. HIBBINS.

Longsight Spiritualist Society,
SHEPLEY ST., OPPOSITE PIT ENTRANCE,
KING'S THEATRE.

SATURDAY, JAN. 28TH, at 8, and
SUNDAY, JAN. 29TH, at 3, 6-45 & 8-15.
Special Engagement of
MR. JOHN G. WOOD, of Birmingham.
Silver Collection.
TUESDAY, at 8-15, Mrs. HOLDEN.
THURSDAY, at 8-15, Mr. RUSSEL PENNY.
Open Circle on Saturday at 8.
Doors closed at 8-15.

Moss Side Progressive Lyceum,
Church,
66, RABY STREET.

President: Miss M. M. HARRISON.

Lyceum Services each Sunday at 2-30.
Discussion Group every alternate Sunday at 3.

SUNDAY, JAN. 29TH, at 2-30, LYCEUM.
Bright and Educational.

Moston Spiritualist Lyceum Church,
CO-OP. HALL, AMOS STREET.

SUNDAY, JANUARY 29TH,
MR. MARKS.
SUNDAY, FEB. 5TH, Miss SHARPLES.

Milton Spiritualist Church,
BOOTH STREET, ECCLES CROSS.

SATURDAY, JAN. 28TH, at 7-30,
OPEN CIRCLE.
SUNDAY, JAN. 29TH, at 3, 6-30, 7-45,
Miss SANDIFORD.
MONDAY, at 3 & 7-45, Mrs. CHARNLEY.
WEDNESDAY, at 7-45, OPEN CIRCLE.
THURSDAY, at 8, Members' Developing Class.
SATURDAY, at 7-30, MAGNETIC HEALERS.
TUESDAY, FEB. 14TH, Mr. A. CLAYTON.

SOCIETY ADVERTISEMENTS.**Pendleton Spiritualist Church,**
FORD LANE.

SUNDAY, JAN. 29TH, at 2-30, LYCEUM.
At 6-30, MR. W. ROOKE.
At 8, MRS. WOLFENDALE.
WEDNESDAY, at 3, MRS. SHERBURN.
THURSDAY, at 8, MRS. SPENCER.
SUNDAY, FEB. 5TH, MRS. CHARNLEY.

Bristol Spiritualist Temple,
47, OAKFIELD RD., CLIFTON.

SUNDAY, JAN. 29TH, at 6-30,
MR. W. PRITCHARD.
TUESDAY, at 8, Miss MARY MILLS.
SUNDAY, FEB. 5TH, Miss M. MILLS.

Gillingham Spiritualist Society,
ODDFELLOWS' HALL, VICARAGE ROAD.

SUNDAY, JAN. 29TH, at 7,
MR. H. BODDINGTON.
SUNDAY, FEB. 5TH, Mrs. L. HARVEY.
SUNDAY, FEB. 12TH, Mrs. L. LEWIS.

Brighton Spiritualist Church,
ATHENÆUM HALL, NORTH ST.
Affiliated to S.N.U.

SUNDAY, JAN. 29TH, at 11-15 and 7,
MRS. E. A. CANNOCK.

Brighton Spiritualist Brotherhood,
OLD STEINE HALL, 52A, OLD STEINE.
Affiliated to S.N.U.**SERVICES:**

Sundays at 11-30 and 7. Lyceum at 3.
Mondays and Thursdays at 7-15.
Tuesdays at 3.
Healing meetings, First Wednesday in
every month at 3.

JANUARY 28TH, 29TH, and 30TH,
MRS. CROWDER.
JAN. 31ST, Mr. R. BRAILEY.

Brixton Spiritualist Brotherhood
Church,

STOCKWELL PARK RD., BRIXTON, S.W.

SUNDAY, JAN. 29TH, at 11-15, CIRCLE.
At 3, LYCEUM.
At 7, MR. S. WILLIAMS.
SUNDAY, FEB. 5TH, Mr. T. W. ELLA.
CIRCLES: Monday, at 7-30, Ladies;
Tuesday, at 8, Members; Thursday,
at 8-15, Public.

Church of the Spirit, Camberwell,
WINDSOR RD., DENMARK HILL.

SUNDAY, JAN. 29TH, at 11, SERVICE.
At 6-30, MR. G. TAYLER GWINN.
WEDNESDAY, at 7-30.

Church of the Spirit, Croydon,
HAREWOOD HALL, 96, HIGH STREET.

SUNDAY, JAN. 29TH, at 11 and 6-30,
MR. T. W. ELLA.

East London Spiritualist Association,
No. 7 ROOM, EARLHAM HALL, EARL-
HAM GROVE, FOREST GATE (pass thro'
Main Building to Second Door on Left).

SUNDAY, JAN. 29TH, at 7,
MR. BRYCESON.

Hackney Society of Spiritualists,
240A, AMHERST ROAD.

SUNDAY, JAN. 29TH, at 7,
MR. LEACH & Mrs. SUTTON.
MONDAY, at 8, CIRCLE.

SOCIETY ADVERTISEMENTS.**Clapham Spiritualist Church,**
ADJOINING REFORM CLUB, ST. LUKE'S
RD., HIGH ST., CLAPHAM, S.W.

SUNDAY, JAN. 29TH, at 11, CIRCLE.
At 3, LYCEUM.
At 7, Miss L. THOMPSON.
TUESDAY, JAN. 31ST, SOCIAL & DANCE.
All are welcome. Silver Collection.
SUNDAY, FEB. 5TH, Mrs. A.
BODDINGTON.

Kingston Spiritualist Society,
BISHOP'S HALL, THAMES STREET.

SUNDAY, JAN. 29TH, at 11,
Mrs. ROBERTSON.
At 3, LYCEUM.
At 6-30, REV. MATTHIAS.
MONDAY, at 7-30, Mrs. FAIRCLOUGH
SMITH.
WEDNESDAY, at 7-30, MEMBERS' CIRCLE.

London Central Spiritualist Society,
3, FURNIVAL STREET, HOLBORN.

FRIDAYS, at 7-30, LECTURES AND
CLAIRVOYANCE.
JAN. 27TH, MR. H. J. OSBORN.
SPECIAL LANTERN LECTURE.
Silver Collection.
FEB. 3RD, Miss FLORENCE MORSE.

Manor Park Spiritualist Church,
CORNER OF SHREWSBURY RD. AND
STRENE RD.

SUNDAY, FEB. 5TH, at 6-30,
SPEAKER TO BE ANNOUNCED.

North Finchley,ST. JOHN'S SPIRITUAL MISSION, WOOD-
BERRY GROVE (opposite Tram Depot).

SUNDAY, JAN. 29TH, at 7,
MR. L. BEARD.
SUNDAY, FEB. 2ND, Mr. DEWHURST.

Little Ilford Christian Spiritualist
Church,
CHURCH ROAD, CORNER OF THIRD AV.,
MANOR PARK, E.

SUNDAY, JAN. 29TH, at 6-30,
MR. F. T. A. DAVIES.
MONDAY, at 3, Mrs. LUND.
WEDNESDAY, at 8, Mrs. PRINCE.
SUNDAY, FEB. 5TH, Mr. G. TAYLER
GWINN, D.N.U.
THURSDAY, FEB. 9TH, WHIST DRIVE.
Tickets 1s. 6d. (Refreshments included)

Stratford Spiritual Church,
IDMISTON ROAD, SIXTH TURNING DOWN
FOREST LANE GOING FROM MARYLAND
POINT STATION.

SUNDAY, JAN. 29TH, at 6-30,
MR. AND MRS. SMITH.

WEDNESDAY, FEB. 1ST, at 3,
LADIES' MEETING.

THURSDAY, FEB. 2ND, at 8,
PUBLIC CIRCLE.

SUNDAY, FEB. 5TH, at 6-30,
MR. G. SYMONS.

Forward Movement at 11.
Lyceum every Sunday at 3.

British Magnetic Healers' Association

The above Association will hold a
PROPAGANDA MEETING

on SATURDAY, FEB. 4TH, at the
MILTON SPIRITUALIST CHURCH, BOOTLE
ST., BOYLES.

Practical Demonstrations of Healing
Power will be given by a staff of
Magnetic Healers.

No charge whatever made for treatment.
Meeting at 7. Healing at 7-30 prompt.
A hearty invitation to all. Come!
Collection.

South West Lancashire & Chesh
District Group.**THE ANNUAL MEETING**

of the above Group will be held
SATURDAY, FEB. 4TH, 1922, in
HARDSHAW ST. CHURCH, ST. HELENS
for the ELECTION OF OFFICERS and
other Annual Business.
E.C. to meet at 2-30. Members, 3-
A good attendance of Delegates and
Associates is requested.
F. E. CREWDSON.

NEW SECRETARIES.

Changes in the Names and Addresses of Secretaries
of Societies can be intimated under this head if they
to the value of 2d. be forwarded with the information.

DARLINGTON, WESTBROOKE, NORTH
GATE. — (Mrs.) E. DAY, Sec.,
Devonshire Terrace, Darlington.

ELTHAM SPIRITUALIST CHURCH.
Mr. G. POLLARD, 33, Wigtown-road,
Eltham, S.E.9.

HOUNSLOW SPIRITUALIST CHURCH.
Mrs. C. LADLEY, 14, Bulstrode Avenue,
Hounslow.

HANLEY. — Mrs. E. URISON, 11,
Lord-st., Etruria, Stoke-on-Trent.

LEEDS NATIONAL SPIRITUALIST
CHURCH. — Mr. H. OSBORN,
Cross Rockingham-st., Wade-lane,
Leeds.

MANCHESTER, LONGSIGHT SPIRITUALIST
SOCIETY. — Mr. A. HEWSON,
15, East road, Longsight, Manchester.

MOSS SIDE PROGRESSIVE LYCEUM
CHURCH, 66, RABY ST. — H. MOYSE,
143, Beresford-street, Moss Side, Man-
chester.

PEMBERTON NATIONAL SPIRITUALIST
CHURCH. — Mrs. GRIMSHAW, Cor. 88
for 1922, 14, Queen-st., Highfield,
Pemberton, nr. Wigan.

Miscellaneous Advertisements.
(NOT DISPLAYED).

Prospective Announcements, Speakers' Open Dates,
Mediums Wanted, To Let, For Sale, Wanted, etc.,
words, 1/6. Each additional line, 3d.

REMOVAL. — Mr. ERNEST W. OAT
has changed his private address to
20, Marshall-road, Levenshulme, Man-
chester. No dates open.

SPEAKERS' OPEN DATES, Etc.

MR. ROBERT DAVIES, the well-known
Psychic Sensitive, Inspirational Speaker,
Clairvoyant, Clairaudient, is booking
week-nights for Special Meeting
and Drawing-room Seances. — Address
all applications "Beech House,"
Cleveland-rd., Crumpsall, Manchester.

MRS. MILES ORD, Trance and Normal
Speaker and Clairvoyant, has
open dates for 1922-23. Distance
object. For terms apply 13, Ash-
grove-road, Redlands, Bristol.

Mr. and Mrs. HERTZ, Blind Mediums,
have a few open dates for 1922.
Apply by letter, 14, Kinglake,
Nottingham.

TO SECRETARIES. — Mr. E. DELSALE,
Scientific Speaker, late secretary of
Belgian Spiritualist Union, has
moved from 66, Regent-st., to
Larkhill Terrace, Blackburn. A
dates open for 1922. Booking for 1923.

Will those Mediums who have
booked dates with the Hounslow
Spiritualist Church for the current
year kindly inform Mrs. C. LADLEY,
14, Bulstrode Avenue, Hounslow.

Will Secretaries please note that
LEONARD MADELEY, Speaker and Sy-
mbolic Clairvoyant, has vacant dates
for this year. Distance no object.
White Popeley Farm, Gomersal,
Leeds.

SOUTH MANCHESTER SPIRITUALIST CHURCH, Princess Hall, Princess Road, Moss Side.

A Masked Carnival on SATURDAY, Feb. 11th, 1922, at 6-30 p.m.

WILL BE HELD IN THE ABOVE

To Commemorate the Twenty-Fifth Anniversary.

Tickets 2/- each, in aid of the Church Funds. Fancy Dress Optional.

SUNDAY, FEB. 12TH, TWENTY-FIFTH ANNIVERSARY. SPEAKER: Mr. R. A. OWEN

All Old and New Members Cordially Invited.

(OF LIVERPOOL).

SADDLEWORTH SPIRITUAL CHURCH, COURT STREET, UPPERMILL.

SUNDAY, JAN. 29TH, Special Visit of Mrs. Taylor, OF LEEDS,

The Well-known, Gifted Spiritual Songster, Speaker and Clairvoyant.

Afternoon at 2.30, Mrs. TAYLOR will give a Service of Song, entitled "Angel Nell." Evening at 6 and 8.

Services on MONDAY, Jan. 30th, at 3 and 6. Collection at each service. All are welcome.

British Mediums' Union Classes.

The INSTRUCTION CLASSES of the above Union will be RE-OPENED at Salford Central Spiritual Church, West High Street, on FRIDAY EVENING, Jan. 27th, at 7-30. Subject, "Mediumship," by Mr. JAMES KNIGHT. Open discussion. All members and friends given a cordial welcome to attend. Collection to defray expenses.

Farewell Social and Dance to Mr. Horace Leaf (The Celebrated Lecturer),

On the eve of his departure for Australia,

At MORTIMER HALL, Mortimer Street (off Regent Street), W., on MONDAY, Jan. 30th, 1922, at 8 p.m.

TICKETS, 2/4, including tax. Evening dress optional. F. BRITAIN, Hon. Sec., 28, St. Stephen's Rd., Bayswater, W.2

PUT AND TAKE FREE.

To all customers of our Haircutters or Piano Tutors we will send the famous "Put and Take" Spinning Game. Millions sold at 1s. each. Get yours now FREE.

BRITISH SELF-HAIRCUTTER.

You can cut and trim your own hair at home with ease without making a mess of the job. Over 10,000 customers are delighted with this money-saving British discovery. We have only a few left at the reduced price of 2/11, post free. Don't delay, send now.

PIANO VAMPING AND PLAYING BY EAR

Taught by post in One Easy Lesson by our wonderful new system. Simple as A.B.C. No previous knowledge required. Success in every case. Send 1/6 now. No further expense.

F. GABRIEL & CO., 78, Hackford Rd., London, S.W.9. (Mention T.W.)

SIX WONDERFUL BOOKS.

CLAIRVOYANCE AND CRYSTAL GAZING.
PRACTICAL PSYCHOMETRY.
MEDICAL HYPNOTISM & SUGGESTION.
HOW TO CONVERSE WITH SPIRIT FRIENDS.
PERSONAL MAGNETISM & WILL POWER.
TABLE RAPPING & AUTOMATIC WRITING.
Price 8d. each, post free 10d.
Each book contains a full course of lessons.
Address all orders to

ALEX. VERNER, 15, Vernon Street, Bolton, England.

LADIES. — Avoid injurious pills. Don't waste money. Genuine expert advice by post, 1s. 6d. — M. FRICKER, King-street Medical Baths, Scarborough.

VITA RHYME COMPETITION

Vitadatio brings new healing,
Dissipates "that tired feeling";
For every blood-taint men endure,
Vitadatio brings the Cure.

FIRST PRIZE, £10:

J. CHRISTOPHER MORGAN,
54, Wenham Drive, Southend-on-Sea
Complete List of Prize Winners posted to every competitor. Further copies on receipt of stamped addressed envelope.

VITADATIO

The Famous Herbal Tonic
and Blood Purifier.

UNRIVALLED FOR

Liver, Kidney and Stomach Troubles,
Nervous Complaints, Blood Disorders

AND ALL

Internal Ailments.

2/6 & 5/- PER BOTTLE

at Chemists and Stores, or direct from
VITADATIO, 13, PARK SQUARE, LEEDS.
Postage—One bottle, 6d.; Two, 9d.; Three, 1/-.
Testimonials post free.

S. O. S.

SAVE OUR SOCIETY.

THE ALTRINCHAM SPIRITUALIST CHURCH has been working in Altrincham and District for 16 years, during which time it has done its utmost to spread the glorious light and knowledge of Spiritualism into the lives of its people. After many struggles to maintain its existence it is now faced with the possibility of closing down for want of a home in which to conduct its work and worship. Can you help us? We want to purchase an army hut to establish a home of our own. Every little makes the lot. Send P.O. to T. H. YATES, Secretary, Oak Cottage, Wellfield-lane, Timperley, Altrincham. It's worth it.

Already acknowledged, £32 16s. 2d.; Mrs. Hancock (member); £1 3s.; Mrs. Morley (member); 15s.; per Mr. Yates (member); 21s.; Total, £35 14s. 2d.

Palistry Simply Explained. With numerous Diagrams. By James Ward. Price 101d.

War Prisoner's Terrible Cough

Suffered Four Years, but soon Cured by Veno's Lightning Cough Cure.

Pvt. E. A. Stilson, 142, Palmer's Road, New Southgate, London, N.11, says: "I was taken prisoner in 1914 and taken to Germany. Owing to scarcity of warm clothing and bedding I caught a terrible racking cough, which I could get nothing to relieve. I still suffered from this when I arrived in England in January, 1919. My mother told me to try Veno's Lightning Cough Cure, which I did, and after taking two bottles the cough was completely gone, and has not troubled me since."

Veno's Lightning Cough Cure.

is the world's supreme remedy for Coughs and Colds, Lung Troubles, Asthma, Bronchitis, Nasal Catarrh, Hoarseness, Difficult Breathing, Influenza, and for Whooping Cough and other Bronchial Troubles in Children. Price 1s. 3d. and 3s.; the 3s. size being the more economical. Of Chemists and Medicine Vendors everywhere. Insist on having Veno's and refuse all substitutes.

BIRTHS, MARRIAGES and TRANSITIONS.

Ordinary intimations when printed under the above heading will be inserted as follows: Six lines, 1s. 6d. Above six lines, 2d. per line. Payment must be sent with the intimation. Poetry not accepted.

BIRTHS.

MRS. VANGO-SMITH, the daughter of Mr. J. J. Vango, of 56, Talbot-road, Bayswater, London, W., gave birth to a daughter on the 22nd inst. Both mother and daughter are doing well.

DOUBLE Manual and Pedal Organ by Bell, 20 stops, 2 knee swells, side and front blowers. In handsome walnut case. Suit church or mission. Particulars from M. HAMILTON, 2, Fullerton Buildings, Irvine.



Yoga Crystals FOR DEVELOPING PSYCHIC FACULTIES.

The Yoga Crystal is solid, 2" dia., and the finest on the market.
21/- each; smaller, 10/6.
Instructions included.
Yoga, 46, Well Close Mount
Leeds.

ALL WOMEN should write immediately for **FREE SAMPLE** of the "TRIUMPH" Treatment. The sure and speedy remedy for all irregularities. Testimonials, Sample, and "Manual of Wisdom" free on application to the Manageress,
Le Brasseur Surgical Manfg. Co. Ltd.,
(Dept. 31), 90 & 92, Worcester Street,
Birmingham. Works: PASSY, PARIS.

I RECOMMEND PURE HERBAL
REMEDIES.

STRENGTH TABLETS.

For General Weakness.

NERVE TABLETS.

The Best Nervines Known.

BACK AND KIDNEY PILLS.

All in Boxes Post Free.
at 1/3 and 2/6 a Box.

SEND TO-DAY.

**W. Rooke, 5, Ashton New Rd., Beswick,
Manchester.**

SUFFERERS

Are advised to try my SPECIALISED
COURSE of SCIENTIFIC MASSAGE, ELECTRO
THERAPY, and SWEDISH REMEDIAL
EXERCISE TREATMENTS in conjunction
with

NATURAL MAGNETIC HEALING.

These INDIVIDUAL Treatments are specific, and have proved highly successful in curing Headaches, Neuralgia, Insomnia, Loss of Appetite, General Weakness, Indigestion, Constipation, and all troubles arising from impaired circulation, Rheumatic conditions of Joints and Muscles, Stiff Joints, Gout, Sciatica, Neuritis, Wasted Muscles, Spinal Curvatures, Infantile Paralysis, Deformed Limbs, Paralysis Agitante's, Chorea, Writer's Cramp, Sprain, Dislocations, Footballer's Knees, Goitre, Neck, Asthma, and some kinds of Deafness.

Consultations and Treatments by appointment to avoid waiting.

JAMES KITE,

NATURAL MAGNETIC HEALER,
Certificated in Medical and Surgical
Massage, Electro-Therapy and
Swedish Remedials.
Monday, Tuesday, Thursday, Friday,
99, Radnor Street, Hulme, Manchester.
Wednesday and Saturday,
77, Albert Rd. and 37, Palatine Rd.,
Blackpool.

J. SUTTON'S

GREAT NERVE AND BODY
BUILDING TONIC.

Stimulant for all
NERVOUS TROUBLES, SLEEPLESSNESS,
NEURALGIA, ETC.

Price 2/3, 4/6 and 6/3, post free.

J. SUTTON,

Medical Herbalist,
20, Skinnergate, Darlington.

The Magnetic and Herbal Treatment that Cures.

PARTICULARS FREE.

If sufferers from all kinds of diseases, no matter how long standing, chronic, or if given up by doctors, will send me a full description of their complaints, and stamped addressed envelope, I will send them free particulars of my Celebrated Herbal Treatment. By this Natural Method of Healing I have permanently cured hundreds of cases that have been pronounced incurable. I use no drugs or minerals, but Nature's Herbal Remedies, that find the seat of the Disease at once, and all my remedies are MAGNETISED by me before making up. This treatment gives quick relief and permanently cures. In the Thirty years of experience before the public I have been marvellously successful in permanently curing all kinds of diseases. Testimonials can be seen. Note address:—

MR. GEORGE VERNON,
The British Magnetic Healers' Institute,
21, Manor St., Ardwick Green,
Manchester.

Hours of Attendance: 10 to 4 p.m.

BRITISH MAGNETIC HEALERS' ASSOCIATION.

21, MANOR STREET, ARDWICK GREEN,
MANCHESTER.

will hold Public Healing Meetings

On SATURDAY and TUESDAY EVENINGS
at 7-30.

A Hearty Invitation to all.

MR. VERNON will Diagnose Disease
and give Herbal Recipe for same (donations voluntary), from 7-30 to 8-30
every Saturday.

Skin Treatment— The Last Word.

Germolene the New Aseptic Dressing.
Takes the Proud Place of Unrivalled
Perfection.

Domestic skin treatment is no longer a problem which need mystify the sufferer. It has been solved by the last word of science—Germolene, the new aseptic skin dressing. This wonderful product of that world-famous laboratory of the Veno Drug Co., Ltd., of Manchester, now stands in the proud position of unrivalled perfection. It owes this unique honour to two things; first, the patient years of laboratory work and actual investigation into the cause and cure of skin suffering which were carried on in the Veno Laboratory before Germolene was introduced to the world; secondly, the unprecedented opportunity for a world-wide test which public approval has afforded it. Daily evidence in the newspapers shows that there is not a vestige of doubt of the efficacy of Germolene in the case of such skin ailments as eczema, rashes, itching skin, pimples, psoriasis, piles, bad legs, deep-seated ulcers, ringworm, impetigo, poisoned wounds, and all skin accidents.

Germolene is a delicately flesh-tinted ointment—quite invisible when applied to the complexion and rapidly disappearing into the pores. For facial treatment it is supreme. It was awarded gold medals at four great international exhibitions. It soothes at a touch, comforts, cleanses, heals, and cures. Sold at 3s. per box (1s. 3d. the smaller size) by all chemists.

"PHRENOLOGY AND APPLIED PSYCHOLOGY," for Students. Anyone interested should send 2d. stamped address, for FREE literature.—Secretary, I.P.P. INSTITUTE (Chartered), 3, Museum Sq., Leicester, England.

SUPPORT OUR ADVERTISERS.

APARTMENTS.

BLACKPOOL.

MRS. CARTER, 138, LYTHAM
Apartments with or without
board. Trams pass door. Home
comforts. Piano. Phone 553.

LONDON.

MRS. ROSE, 319, OLAPHAM
S.W.9. Visitors, bed and
bath, 5s. Central to all parts.

MRS. BLACKWELL, 87, CAN
RD., TUFNELL PARK, HO
WAY, N.7. Bed and breakfast. Home
Very central.

NEW BRIGHTON.

MRS. HUNTER, IVYDENE,
GROSVENOR RD. Homely ap
artments. Piano. With or without board.

SCARBOROUGH.

MRS. LAYCOCK, NORTHLEIGH
BLENHEIM STREET. Comfort
Apartments. View of both bays.

SOUTHPORT.

MRS. JOHN PEMBERTON, H
VILLE, 4, IRVING STREET. Home
Apartments. Sea view.

THE CHAMBER OF CONSOLATION AND THE HATOVE BENEDICTIO.

A place to be quieted, cheered,
comforted for the sick in Body, Mind
and Soul. The depressed, the
tressed, and those in despair;
burdened, the troubled and the
plexed. Also for those who desire
increase of vitality, enhancement
life, and a great blessing.
Open on FRIDAYS from 3 to 9 p.m.

77, Blenheim Crescent, Notting
W.11. (Ring bell. I. Brozel)

Read the following books on Hea
Body, Soul and World-Order:—
"The Ten Commandments of Hea
(for a HEALTHY BODY). Price
post free.

"The Soul-Healing Psalter" (fo
HEALTHY SOUL). Price 2/2, post
"The Covenant of Goodness;
Way of Life for the Great Re
struction" (for a HEALTHY WO
ORDER). Price 1/1, post free.
The above three copies, 3/3, post
MR. I. BROZEL, 77, Blenheim C
cent, Notting Hill, London W.11

CLAIRVOYANCE.

A CLASS is being formed for
study and development of Crystal
ing, Psychometry, Normal Clairv
ance and Clairvoyant Sleep. One les
per week.

For full particulars send stamped envelope.

A. SIGNA, 12, Newton St., GLASGOW

SPECIAL OFFER.

Ten Complete Lessons in Book Form
CLAIRVOYANCE.

By R. JOHNSON.

It tells you how to Develop Normal Clairvoy
Trance Clairvoyance, Psychic Phenomena, Ph
Phenomena, Thought Transference.
"An excellent guide to Mediumship." By post
A. SIGNA, 12, Newton St., GLASGOW

MR. A. H. CROXFORD,

MAGNETIC HEALER,

Cures by Vital Magnetism, Rheumat
Neuritis, Sciatica, Nervous and Fu
tional Troubles. Testimonials
Patients visited.

62, HEREFORD RD., BAYSWATER
LONDON, W.2.

SUPERIOR POULTRY MEAL, 15s.
cwt., carriage paid. Cash with or
Sample sent free on application. LA
and GENTS' BOOTS and SHOES (b
only), from size 4 to 9, at 14s. 6d.
pair. Warranted all leather.
GREY BLANKETS, 80 by 50, 8s. 6d.
pair, postage paid.—**ACKROYD,**
Whirlaw Farm, Todmorden.